

1608/4809.

A
LETTER
TO
THE REV. JOHN GARDINER,
OCCASIONED BY HIS
BRIEF REFLECTIONS
ON THE
ELOQUENCE OF THE PULPIT.

PRICE ONE SHILLING.

LETTER
TO THE
HON. JOHN CAMPBELL
OF THE
HON. HOUSE OF COMMONS
BY
ALFRED R. WALLACE
OF THE
HON. HOUSE OF COMMONS
—
PRICE ONE SHILLING



A
LETTER
TO
THE REV. JOHN GARDINER,
Rector of BRAILSFORD, &c. in the County of Derby, and
Curate of ST. MARY MAGDALEN, TAUNTON.
OCCASIONED BY HIS
BRIEF REFLECTIONS
ON THE
ELOQUENCE OF THE PULPIT.
BY THE
AUTHOR OF REMARKS
ON
MR. GARDINER'S SERMON
PREACHED AT THE CONSECRATION OF THE COLOURS OF THE
SOMERSET LIGHT DRAGOONS,
AND ON HIS SERMON ON THE FAST-DAY, 1795.

The Pulpit is now a military Drum in the strictest sense; and the Ministers of the Gospel of Peace beat the War-Alarm with uncommon vehemence. ANON.

As Great Guns are the *Ratio ultima Regum*, so treating their antagonists as *Socinians*, setting the Mob at them, and such sort of *Pauvreteux*, are the *Ratio ultima Disputatorum*, and supply the want of ammunition: and yet it is not altogether fair and honourable war; it is shooting chewed bullets and glass bottles. JORNIN.

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MDCCXCVI.

1608/4809.

LETTER

THE REV. JOHN GARDINER

OF THE COUNTY OF DUBLIN, AND
OF ST. MARY MAGDALEN TAVISTOCK.

DECLARED BY HIS

TRUST REELECTIONS

ON THE

INFLUENCE OF THE POPE.

BY THE

AUTHOR OF REMARKS

ON

MRS. GARDINER'S SERMON

ON THE CORRUPTION OF THE COLONIES OF THE
COMMONWEALTH OF GREAT BRITAIN

AND ON HIS SERMON ON THE EAST-DAY, 1792.

The Pope is now a military Pope in the highest sense; and the
influence of the Pope at present beats the War-Machine with an
astonishing velocity.
As Great Britain and the King's army are now engaged in a
war, the Pope is engaged in a war of a different kind, and that of a more
dangerous nature. He is engaged in a war of the spirit, and he is
engaged in a war of the sword. He is engaged in a war of the
pen; and yet it is not the least fair and honourable war; it is
a war of the pen and the sword.

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MDCXCII.



A
LETTER

TO

THE REV. JOHN GARDINER.

SIR,

AS you have more than once assumed the character and office of a publick advocate for that *just* and *necessary* War, which has occasioned such deep and complicated distress, and concerning the continuance of which there seems now to be but one opinion, it was hardly to be expected, that you should "omit any favourable opportunity" of attempting to justify your conduct. I am not surprised, therefore, to find your "Reflections on the Eloquence of the Pulpit" prefaced with something of this sort. How far you have succeeded in the arduous enterprise, we shall presently see.

You begin with informing your readers, (amongst other things,) that the War was undertaken, with a view to "oppose the propagation of Principles which might be productive of such calamitous effects,"

“ effects, as had taken place in *France*”.*—Now, on this point, it may not be improper to observe, (for the sake of keeping distinct what ought not to be confounded,) that “ the scenes of anarchy, cruelty, “ and misery, which” (as you say) “ prevailed in “ that distracted KINGDOM”, were totally unconnected with the Principles, on which the French Revolution was founded. Those principles are pure from all stain.—They did not, indeed, originate in *France*. They may be found in the immortal works of our own countrymen; and, what is more, and better, they may be found, written in the plainest and most indelible characters, in the Volume of eternal and immutable Truth.

But even if these Principles had not been so clear and well-founded as they are, with what propriety could they become the object of War?—That Principles, if false, should vanish before the light of reason and fair argumentation, is what one may easily conceive; but that, whether false or true, they should give way to Bombs and Cannon-balls, or be extirpated by the Bayonet and the Sabre, surpasses all common apprehension. Men may perish; but Principles will survive.

And

* “ Will Ministers thank him for this assertion? If this were really “ the object of the war, they did not think proper to avow it, but told “ parliament and the public that their aim, in going to war, was to set “ bounds to the ambition and aggrandizement of France, and to repel the “ invasion of Holland. If they told the whole truth on that occasion, “ they surely cannot be very much indebted to a person, who, by way of “ supporting their cause, opposes to their declaration the most direct and “ positive contradiction”. —

And yet, after all, (if we may credit your information,) it was not so much what was passing in *France*, as what was passing *at home*, that occasioned the "salutary measure" of "the present unfortunate" "contest in which we are involved". For, "What" "excited *the greatest* alarm in the breasts of all true" "patriots was" (you tell us) "not a bare suspicion," "but a knowledge and satisfactory proof that persons" "in this country eagerly coincided with the views" "and were prepared to further the attempts of a" "foreign foe".

Now, supposing this to be true, the obvious questions seem to be, Why slept the thunder of the laws? Why were not these traitors brought to condign punishment?—And where shall we find an answer to these questions? Or where, indeed, shall we look for that "satisfactory proof", of which you speak? We have had TRIALS, it is true: and what have they brought to light? Without doubt, Sir, they have sufficiently manifested the zeal of the prosecutors, and the innocence of the accused; and the shouts of joy, which pervaded the nation, when the Verdicts were announced, harshly as they must have grated on *some* ears, will long be matter of comfort and exultation to all who set a just value on the Rights of *Englishmen*. † —

† 'It was without contradiction asserted in the House of Commons, "that numerous warrants were prepared to be issued after the conviction "of the state prisoners, whom an English jury acquitted'.

A Word in Defence of the Bill of Rights against GAGGING BILLS.

By THOMAS BEDDOES, M. D.

You

You proceed, Sir, to divide the *Anti-Alarmists*, as you style them, into three classes; and you speak of their views and designs with as much confidence, as if, by some means or other, you had contrived to find your way into the councils of each.—What authority you have for this division, I know not; neither shall I stay to inquire into the propriety of your arrangement. So far as I am myself concerned in it, you are pleased to say, that to which of the three classes *I* belong, not knowing who or what I am, you cannot positively determine. Most sagaciously observed! I question whether *Partridge* himself ever exceeded this Oracular strain.—

You are, however, kindly “disposed to pronounce, “that I do not belong to that class of *Anti-Alarmists*, “who, stimulated by a love of authority and power, “wish to emerge from the hopeless obscurity in “which they are plunged, and to attain the enviable “popularity of a *Marat*, or a *Robespierre*”.

You are perfectly right, Sir.—I am too much in love with Obscurity, to entertain a wish to quit it; and still less am I desirous of being raised to a station of authority and power.

Stet quicunque volet potens
Aulæ culmine lubrico:
Me dulcis faturet quies.
Obscuro positus loco,
Leni perfruar otio.
Nullis nota Quiritibus
Ætas per tacitum fluat.
Sic cum transierint mei
Nullo cum strepitu dies,

Plebeius

Plebeius moriar senex.
 Illi mors gravis incubat,
 Qui notus nimis omnibus,
 Ignotus moritur sibi §.—

You observe, moreover, that you do not find
 B yourself

§ Senecæ Thyestes. Act ii. Chorus.

These beautiful lines have been badly paraphrased by Cowley||; and I know of no other translation. May I then presume to try what I can make of them myself? At all events, it will be no disgrace to fail, where Cowley did not succeed.—

Amidst the slippery turns of fate*,
 Which on exalted stations wait,
 Let others proudly dare to shine,
 Be no such rash ambition mine!
 Rather, in some sequester'd cell,
 Midst scenes of quiet let me dwell.
 Yes—ever be reserv'd for Me,
 The lap of sweet Obscurity!—
 A man unheard of, and unknown,
 Plac'd at my ease, my time my own†;
 There let my peaceful moments glide,
 Whilst tumult roars on every side;
 And never may their noiseless flow
 Till death an interruption know.
 And let me, in a good old age,
 Finish my earthly pilgrimage;
 One of the People let me fall,
 And meet the common lot of all.
 On Him the fatal stroke, of course,
 Must come with aggravated force,
 Who, though too oft the trump of fame
 Dwells on his celebrated name,
 Feels the last slumber seal his eyes,
 And to himself a stranger dies.—

|| See his Discourse iii. Of Obscurity.

* ‘O world, thy slippery turns!’

SHAKESPEARE.

† ‘For my own private satisfaction, I had rather be master of my
 time, than wear a diadem’.

BISHOP BERKELEY.

yourself authorized to impute to me "any motive of disloyalty or sedition"; and therefore you relinquish this ground likewise, though with apparent reluctance, and a manifest desire to fix some stigma of that sort upon me, if you could. For you observe that I "seem to smart as if I had received a wound, at your intimating that there were persons whose attachment to their country was not so pure and zealous as they would have us imagine, and the soundness and sincerity of whose patriotic principles might be justly called in question".

Now here, Sir, you are perfectly wrong. I did not feel for Myself: I felt for You; and lamented your want of that "charity which thinketh no evil"; and without which, all Eloquence, whether *French* or *English*, whether of the Pulpit, the Senate, or the Bar, "becomes as sounding brass, or a tinkling cymbal†".

Being thus pronounced by yourself not to belong to your *first* class of *Anti-alarmists*, let us take a peep at

† Another remarkable instance of the same defect, in point of candour, may be found in Mr. G.'s Sermon on the Fast Day, 1793. p. 18.

'Above all', says the Preacher, 'beware of those Characters of Ambition and Intrigue, who *connected perhaps with the Common Enemy*, UNDER PRETENCE OF A SEASONABLE AND TEMPERATE REFORM, entertain the most perfidious and malicious views—who wish to disturb the tranquillity of the state—by propagating the most delusive theories, to excite a spirit of disloyalty and sedition—and by substituting anarchy and confusion for discipline and order, to promote one general struggle for places of Power and Emolument. Of such *false teachers*, I say, my brethren, *beware*. They may come to you in *sheep's clothing*; they may dazzle you by the brightness of their genius, or the subtlety of their arguments;

* but

at your *second*, and see of whom it consists.—If I rightly apprehend your meaning, Sir, this Class is reserved exclusively for the Dissenters; and therefore I cannot be admitted to the “honours of the sitting”.—It should seem, then, that I must be content to take my place in your *third* Class. And truly, when I look round on those who compose it, I find myself, upon the whole, in very good company. *Nihil me pœnitet hujus Classis*, (as *Pamphagus* said of his Nose;)—*Nec est cur pœniteat*; as the sage *Cocles* replied*.

Having

* *but inwardly they are ravening wolves—their views are to aggrandize themselves at the expense of your happiness.*—

—Illustrious WYVILL! is it thus that thy patriotick labours, and those of thy glorious Associates are to be vilified and calumniated?—But, as another Preacher observes, ‘There is no new thing under the sun’. For such has too often been the fate of superior excellence, and heroick zeal for the publick good, in all ages and in all nations.

Romulus, et Liber Pater, et cum Castore Pollux,
Post ingentia facta, Deorum in templa recepti,
Dum terras hominumque colunt genus, *aspera bella*
Componunt, agros assignant, oppida condunt;
Ploravere suis non respondere favorem
Speratum meritis.

HOR.

Edward and Henry, now the boast of fame,
And virtuous *Alfred*, a more sacred name,
After a life of gen’rous toils endur’d,
The *Gaul* subdu’d, or property secur’d,
Ambition humbled, mighty cities storm’d,
Or laws establish’d, and the world reform’d;
Clos’d their long glories with a sigh to find
Th’ unwilling gratitude of base mankind.

Pope’s Imitation.

* See *Tristram Shandy*, vol. iii. ch. 7.

This Class is thus described:—* Thirdly, it would be a breach of
B 2 charity

Having thus disposed of your *Anti-Alarmists*, and left me to take my station, where I could find it, you now proceed to matters which more immediately concern yourself, and your Reverend Coadjutors in the idle and superstitious (not to say impious) Mockery of *consecrating* the Banners of War and Carnage; a ceremony, pardonable, perhaps, in the days of *Peter the Hermit*, but which ought not to have disgraced the close of the Eighteenth Century†.

You begin with vindicating your own conduct, and that of your Reverend Brethren; and to set the matter in a clearer light, you “contrast this conduct with one of an opposite nature”.

“Suppose

‘charity and candour not to admit that true Lovers of their Country, real Friends to the present Constitution did upon principle, however mistaken or deluded might be their judgment, oppose the measures excited by a just and salutary alarm. Beholding facts under different points of view, or suspecting that they were not sufficiently authenticated, or confiding at all events in the peaceable and good dispositions of the multitude, they saw no danger which threatened them; and it is not to be wondered at that they should consider the means taken to guard against it as unnecessary and unwise.’

REFLECTIONS &c. p. 7.

‡ ‘To a benevolent mind, how painful must it be, to see men whose professed office it is to “feed the sheep of Christ”, *consecrating Banners of Blood* to be waved as signals for their destruction! - - - If we had read of the late tawdry exhibitions having taken place in some remote age of barbarism, it would have excited a smile; we should have pitied the performers and passed by the circumstance; but when we see these things taking place at the close of the eighteenth century, among a people, who at the very moment are boasting of their superior information, it awakens other sentiments’.

The Folly and Evil Tendency of Superstition exposed: A Sermon suggested by the late Consecration of Colours, in various Parts of the Kingdom.

By SAMUEL LOWELL.

“ Suppose then”, you say, “ that a *Clergyman* enjoying in safety the revenue appropriated to his function by the State, protected in the exercise and profession of a religion he has adopted through choice, engaged by the most solemn vows in its protection and support—should, however, so far forget the ties of honour and conscience as to take an interest in the cause of Democrats and Anarchs, and become an avowed Advocate in the favour of Socinians and Deists—Suppose, I say, such a Character were to be found, in what colours should we represent him? should we not stigmatise him as blacker than the ungrateful Wretch described by the Poet,

————— *alsentem qui rodit Amicum,*

Qui non defendit alio culpante?

“ Should we not set him down as a *ravenous wolf in sheep’s clothing*, as a Traitor to his Country and King, an enemy to his religion and God §?”

Mercy on us, what a tragical business!—But, as I intimated on a former occasion, you appear to be fond of encountering the mere creatures of your own imagination, purely, as it should seem, that you may have an opportunity of exhibiting your skill and address, in such a ridiculous combat. For, as to the strange supposition, which you have here made, we may, I presume, search the Establishment in vain for a Clergyman who shall avow himself “ an advocate in the favour of Deists”; if by this you mean, an Advocate for

for their *Creed*. In other respects, indeed, I see not why a Clergyman should be unwilling to exert himself as an Advocate in favour not only of Deists, but even of Atheists, or any other description of Unbelievers, if he had the smallest prospect of rendering them any essential service; such, for instance, as the rescuing of them from the fury of Enthusiasts, or the relentless persecution of Bigots.—And, as to “taking an interest in the cause of Democrats and “Anarchs”, this, I presume, when translated from the present fashionable phraseology into good old *English*, means neither more nor less than taking an interest in the cause of Liberty;—a sacred cause, in which every man, be his profession what it may, should delight to engage; and in which, you know, Sir, some of the greatest Ornaments of the Church have exerted themselves with singular zeal, ability, and success.

“ O Nurse of Freedom, ALBION, say
Thou tamer of despotic sway,
What man, among thy sons around,
Thus Heir to Glory hast thou found?
What page, in all thy annals bright,
Hast thou with purer joy survey’d
Than that where Truth, by HOADLY’s aid,
Shines through the deep unhallow’d shade
Of Kingly fraud, and Sacerdotal night?

“ To Him the TEACHER blest’d
Who sent religion from the palmy field
By *Jordan*, like the morn to cheer the West,
And lifted up the veil which heaven from earth conceal’d,
To HOADLY thus he utter’d his behest:

‘ Go

' Go thou, and rescue my dishonour'd law
 ' From hands rapacious and from tongues impure:
 ' LET NOT MY PEACEFUL NAME BE MADE A LURE
 ' THE SNARES OF SAVAGE TYRANNY TO AID;
 ' Let not my words be impious chains to draw
 ' The free-born soul, in more than brutal awe,
 ' To faith without assent, allegiance unrepaid*.

The inference you draw from the Contrast is, that "Of all the Members in Society, the duty of the Clergy has been at the same time the most obvious and the most indispensable". And in this I entirely agree with you. For, (as one well expresses it) "the men that are called Preachers of Christianity ought to stand between princes and war, between men and strife, between nations and bloodshed; they should be true teachers of the gospel, and, like the immediate disciples of their blessed Saviour, always MINISTERS OF PEACE".

But you, Sir, see these matters in a very different light. You are for founding the Trump of War, and waving the Banners of Blood, amidst scenes of carnage and desolation. You are for carrying fire and sword through one of the fairest portions of the globe; with the pious intention, forsooth, of erecting *the cross of Christ*, on the ruins of devoted cities, and amidst countless myriads of the dying and the dead!

It is in vain that you now attempt to explain this away; for so infuriate has been your zeal, that you have

* Akenfide's Ode to Bishop Hoadly;—"a more lasting monument", says the Editor of his Lordship's Works, "than that which was executed by Mr. Wilton, and erected to his memory, in the cathedral of Winchester". BRITISH BIOGRAPHY. Vol. ix. p. 170.

have exhorted your hearers to persevere in the present war, if occasion should require, even to the Extermination not only of Men, but of *Opinions*[†]; and having moreover solemnly assured them, that they are engaged in "the Cause of GOD and JESUS CHRIST", you have called upon them to "glory in being Instruments of the vengeance of the Most High!!§".

But then it must be allowed that this was said at a time, when (certain previous conditions being duly performed on our part,) we were to "rest assured that success would crown our efforts"; and when "the victories already gained by our allies", and "the miserably distracted and desponding state of our enemy were proofs that the God of Battles had hitherto supported our arms||". Since that period, we have witnessed very different scenes; and your tone is accordingly lowered to such a degree, that

† Sermon on the Fast Day, 1793. p. 21. and Sermon on the Duties of a Soldier, p. 20: Note.

* Opinions were never yet driven out of a country by pikes, and swords, and guns. By force and power, no opinion good or bad, truth or heresy, has ever been subdued'. Mr. Fox. Speech on the Alien Bill.

§ Sermon on the Fast Day, 1793. p. 22.

|| Sermon on the Fast Day, 1793. p. 23.

* Heaven, whose battles we fought, would (it was said) prosper our undertakings. The Divine vengeance would direct the weapon home; the goodness of our cause would pave the way to success; the wickedness of the enemy was to make victory certain. The Anarchists, Atheists, and Murderers, would fly like sheep, before the orderly, religious, and humane troops of the princes of this second sacred league'.

Reasons for Peace. A Discourse, delivered in the Union Chapel, Birmingham, on the Fast Day, 1795. By D. JONES.

that instead of boldly advancing to the Conquest of *France*, and to the dreadful work of *Extermination*, your auditors are now only to be exhorted to “repel invaders! *”. And this, you would have it believed, is the utmost extent of hostile opposition, to which you and your Reverend Brethren have excited your fellow citizens. But I have sufficiently shewn, that there was a time, when your zeal hurried you far beyond these limits; and it is well known, that several “Warlike Sermons” (as a certain Writer styles them) “have been heard from Divines, who run “from pulpit to pulpit, and there lift up their voices “like trumpets, not to shew the people their transgressions, for which they have a commission, but to “excite to War; for which” (adds my Author) “I “believe they have no particular commission; and, “I am sure, their general commission is quite contrary, they being directed to persuade men to “Peace†”.——

You

* Reflections &c. p. 8.

† ‘Tis said, that by the Law, a Priest should not have his vote in a cause of blood: it is, I am sure, incongruous (to say the least of it) that a Minister who is commanded to pray daily in the congregation—*Give peace in our time, O Lord*; and to dismiss the congregation with a Benediction of Peace,—*The Peace of God, &c.* should have his voice so deep in blood, as to encourage the waging war. Dost thou with the same mouth preach *Christ*, the Prince of Peace, and praise War? Whence didst thou learn this doctrine, or what example hast thou for preaching it? It is certain that *Jesus Christ* and his Apostles taught and persuaded Peace. What hath a Preacher of the Gospel to do with War, except it be to preach against it? Take heed then, ye that are Preachers, lest, as it is said of the Preachers of the Gospel, *How beautiful*

C

‘*nifus*

You will now permit me, Sir, to take notice of the disingenuous manner, in which you have had recourse to one of the little Arts of Controversy, by ascribing to me what I have no where said.

Having observed, that, of all descriptions of persons, except, perhaps, the members of administration, none have received a more liberal portion of calumny and abuse, than many of the Clergy, on account of the part they have taken in giving encouragement and support to the present war, you tell us, that they have been represented "as delighting to exert themselves in a sanguinary cause;—as loving that *horrid monster* War for its own sake;—as wilfully violating the commands of the founder of their religion;—as being influenced by sinister motives, "by prospects of a temporal reward".—And with "what degree of candour and liberality these insinuations have been thrown out, take" (you add) "the *Remarks* in question as a specimen†."

You must allow, Sir, that it would be extremely natural for a reader of this passage of your pamphlet to conclude, that what you have marked with inverted commas is to be found in the said *Remarks*. And I leave you to judge what his feelings must be, when, on referring to those "Remarks", he should not be able

* *tiful are the feet of them that preach the gospel of Peace*, it be said of
 * You, How hateful is the voice of the Minister, who, mistaking his
 * Calling and Commission, incites to *War*!—

An Exhortation to Peace.

By LIONEL GATFORD, B. D.

† *Reflections* &c. pp. 8, 10.

able to find any of these expressions.—It is no where said, in those “Remarks”, that the Clergy *delight* to exert themselves in a sanguinary cause—it is no where said, that they *love* that horrid monster, war, *for it's own sake*—it is no where said, that they *wilfully violate* the commands of the Founder of their Religion—it is no where said, that they are *influenced by sinister motives, by prospects of a temporal reward*.—In short, Sir, of the Clergy in general, not a syllable is said! Of Yourself, in particular, it is, indeed, affirmed, that you have exerted yourself in a sanguinary cause;—which you will not deny. But as to any *delight* that you may have felt on the occasion, nothing is suggested. Neither is there any thing said of your “*love of war*”, whether “*for it's own sake*”, or on any other account.—Neither is there a syllable to be found, which charges you with “*wilfully violating the commands of the founder of our religion*”; nor are you represented “*as being influenced by sinister motives, by prospects of a temporal reward*”: For, on this last point, the allusion, to which you refer, is no more than a natural supposition, that merit, such as yours, could not long escape notice, or go without a suitable recompense.

So much for the artifice and deception of inverted commas!—

You proceed to exclaim, “In reading these *Remarks*, who would imagine that the discourse which is the object of them has for it's text a solemn address to the DEITY for a cessation of arms?”—Alas, Sir, it is no uncommon thing for a Discourse

to be at variance with its Text. It was the beauty of poor *Yorick's* Sermon, indeed, that it would suit any Text, and the beauty of his Text that it would suit any Sermon. But this was a singular case. Such felicity of adaptation is rare.

Your Text, it is true, expresses a wish for Peace; but your Discourse breathes War, and the worst and most inexcusable of all wars,—a war in defence of Religion!—No—say you,—“ My sentiments (and “ I believe I might answer also for those of my brethren) are sufficiently explicit. It is astonishing “ how malice and ingenuity united can affix to them “ any other meaning than this—viz. that religion “ considered in itself as of heavenly origin, cannot be “ affected by the machinations of impious and abandoned Men, and that it may trust solely to spiritual “ and divine Authority for its support—but that “ against Usurpers who would wish to deprive us of “ the right and means of discharging the public duties of this religion, it is lawful and even necessary “ to resort to *human* force, and resist their attempts to “ the utmost || ”.

Soft and fair, Sir. This is not the first time you have attempted to explain away your meaning.—In your Sermon on the Fast Day, in 1793, you expressly described the present war as being “ the cause of our “ holy religion, our present faith, and future hope— “ —in one word, the cause of GOD and JESUS “ CHRIST”—; and (as I have before observed,) you proceeded to the terrible length of exhorting your hearers

hearers to "glory in being instruments of the
 "vengeance of the Most High".—In your Sermon
 on the Duties of a Soldier, you informed the gallant
 corps, to whom you addressed yourself, that the *French*
 had abolished the Christian Religion§, and called
 upon them to consider themselves as champions in
 the cause of CHRIST** . And in your last Discourse,
 you

§ 'Did the *French* overturn Religion? Astonishing people! All your
 'achievements prove you such. This outdoes all. What the *Diocletians*
 'and *Julians* of antiquity essayed in vain to accomplish in a succession of
 'years, ye had the power and address to bring about, as it were, instan-
 'taneously. A religion, the progress of which, in it's infant state, they
 'could never arrest, this religion, possessing the credit of long establish-
 'ment, interwoven with the most powerful interests in the country, ye,
 'we are told, completely overset. Upon a closer inspection, however,
 'of the matter, we find that the overthrow of religion is not to be in-
 'serted in the list of your exploits, nor yet to be added to the catalogue
 'of your crimes. Religion had disappeared long before you asserted your
 'Rights; it's shadow remained; this you chased; a Superstition in the
 'last stage of it's decline you overturned. You curtailed the wages of
 'hypocrisy, and the phantom slunk out of sight. That there exists so
 'little religion in *France*, is a circumstance much to be lamented; but
 'for that circumstance the Revolution has not to answer; it is to be laid
 'to the charge of the *Romish* Corruptions, to that of the profligacy and
 'infidelity of the Clergy'.——

JONES's Sermon, at the Union Chapel, *Birmingham*,
 on the Fast Day, 1795.

Miss *Williams* seems to express this matter correctly, when she says,
 that 'the Commune of Paris annihilated the Religion of the Country'.—
 Every one knows what that Religion was.——

* A Preacher of a different stamp, on the Fast day, 1795, thought it
 necessary to 'take up the stumbling-block' that was before his hearers,—
 'a vindictive zeal—a worldly gospel—and a MILITARY CHRIST. —Be-
 'lieve it—Christians!' (says he) 'your religion accepts, with much coy-
 'ness and timidity, the hand of man for it's support; but from the sword
 ' of

you admonish your hearers not to behold with indifference the blows aimed at our holy Religion; observing, at the same time, that a total abolition of Christianity is threatened.—But now, all this is to be softened, or done away, and it is only “against
 “Ufurpers who would wish to deprive us of the
 “right and means of discharging the public duties
 “of this religion”, that you judge it “lawful and
 “even necessary to resort to *human* force, and resist
 “their attempts to the utmost”.——

This, Sir, you say, is what you mean. And even admitting the sentiment to be just, still the propriety of it's application to the present case may well be questioned.

“*of man* it flies with horror and disgust. It is cherished and delighted
 “only with his *voice*, when by that voice are uttered in sublime simplicity
 “the mild and amiable accents of the Gospel. Is it then the stupor of
 “our faculties, or the violence of our malignant passions, which hinders
 “us from perceiving “what manner of spirit we are of?” In either case,
 “a deliverance from this earthly thralldom is surely a consummation devoutly
 “to be wished; a blessing for which it were excusable to weary
 “Heaven with prayers. If it were possible that this pure wish could ever
 “be accomplished; if Heaven, in return for our sincere contrition, should
 “grant us, at this moment, to awake from the *bewitching lethargy of*
 “*corruption*, how should we be astonished at recollecting the wild disorder
 “of those dreams in which we had comforted things the most opposite in
 “all their qualities and attributes; at those fantastic slumbers, in which
 “our deluded fancies had led us to behold the pure ethereal form of Christianity
 “leaning familiarly on the fleshly arm of Policy, or sculking for
 “protection behind the Warrior's shield!”

War the Stumbling-Block of a Christian; or, The Absurdity
 of defending Religion by the Sword.—A Sermon on the
 Public Fast, Feb. 25, 1795.

By the Rev. J. H. WILLIAMS, LL. B. Vicar of
 Wellbourne, Warwickshire.

questioned. For in what instance have the French Usurpers attempted to restrain us from the discharge of the publick duties of our religion?—Or if we are to consider the observation as a general proposition, then I must beg leave to express my doubts both as to the lawfulness and the necessity of the measures you propose. At least I see nothing in the Gospel that can justify Christians in taking up arms, for the purpose of fighting their way into a church, or any other place of publick worship. So far from it, that should they, at any time, be deprived of “the privilege of frequenting their temples and altars”, instead of opposing force to force on such an occasion, it seems to me, that it would favour more of the Evangelical spirit and temper, if they would follow the advice of their Divine Master, and “enter into their closets, and shut their doors, and pray to their Father which seeth in secret”, for the comfort and support of that holy and sanctifying Spirit, which, as the Poet observes,

does prefer

Before all *temples* th’ upright heart and pure†.

You see, Sir, how utterly averse I am from all violence and bloodshed.—But you will instantly and triumphantly exclaim, “Do you mean to say, that War is in no case justifiable? Do you mean to say, that if a Frenchman misses his blow aimed at an Englishman’s throat the first time, he is to present it to him the second, because our SAVIOUR has
“declared,

† Paradise Lost. B. 1. Invocation.

“declared, *Whosoever shall smite thee on thy right cheek, turn to him the other also?*”

Why really, Sir, in answer to the former of these questions, I must adopt the language of the venerable Dean of *Peterborough*, and observe, that “to say the truth, it requires some degree of sophistry to form a complete Justification of War under the Institution of Christianity†.”—With respect to your second question, I am well aware that our Saviour’s expressions are not to be understood strictly and literally; but give me leave to observe, that you have not put the case exactly as you ought to have put it: for, consistently with the general strain of your Discourses,

† See a Discourse delivered in the Cathedral Church of Peterborough, on the Fast Day, 1795.

The good Dean adds, that ‘War is doubtless permitted, and may be maintained in circumstances which make it absolutely necessary for Self-defence. But as Self-defence is a word not of a clear and simple idea, and is not so defined as that in all cases it shall be precisely known how far it may be legitimately extended, therefore under the pretext of Self-defence, there is great room for Self-deception’||.—

To the same effect, the celebrated Dr. *Knox*, in his Preface to “*Antipolemus*, or the Plea of Reason, Religion, and Humanity against WAR”, has the following observation:—‘I utterly disapprove all War, but that which is strictly *defensive*; a War, literally, truly, and not *jesuitically*, a DEFENSIVE WAR *pro Aris et Focis*’.——

‘Our readers’ (say the Monthly Reviewers) ‘are well apprized of our invincible hatred of *all* Wars; against which *we* will declare war (the war of the pen) with our last breath’.——

MONTHLY REVIEW. Nov. 1795. p. 330.

|| ‘Upon this subject’ (says the Dean, in a note,) ‘consult Grotius, B. 2. ch. 22. Puffendorff. B. 8. ch. 6. Paley. B. 6. ch. 12. From the enumeration of the unjustifiable Causes of War, it will be very difficult to name a War which has for it’s Origin a justifiable cause’.——

courses, the question should not have been, Whether, in the instance you allege, the Englishman ought to present his throat a second time to his assailant, but whether he ought to cut the throat of the Frenchman? And truly, Sir, in such circumstances, a *Christian*, I think, might not only be allowed to hesitate; but should he decline the bloody deed, he would, I apprehend, act most agreeably to the benevolent spirit and tenour of his Master's doctrine.

You go on to say, that it is " illiberal to suppose " you can be zealous in carrying on the war, on any " principle but that of necessity": And you ask, " Whether this necessity can be more urgent than " when our civil and religious rights and liberties are " not only threatened, but actually attacked?"—And may I not be allowed, Sir, to ask, in my turn, Where, when, and by whom this attack has been made? For till this matter be clearly ascertained, we may, I think, be excused, if we suspend our judgment with respect to this assumed Necessity.

No—say you;—for " the justice and necessity of " the present war *has* been demonstrated by arguments drawn from incontrovertible *facts*;—and that " with an ability and force which must carry with " them to every honest and impartial mind an irresistible conviction":—And for this demonstration, you refer us to the writings of Mr. *Arthur Young*, and Mr. *Bowles*. And thus you close your *Political* discussions.—

I might have been tempted, Sir, to offer a few remarks on what you have here said, had I not cast

D

my

my eye on the very extraordinary Note, which disgraces the same page. But when I found you not ashamed to stigmatize with the appellation of REBELLION that glorious effort, which set *America* free, I thought it high time to have done with your Politicks.—Leaving, then, “the justice and necessity of the war” to be debated between *Mr. Arthur Young* and *Major Cartwright*, or between *Mr. Bowles* and *The Calm Observer*, let us hasten to another topick.

You have attempted to discover the Author of the *Remarks*, by internal evidence, and have failed in the attempt. I know not, Sir, that it is incumbent upon me to relieve you from this embarrassment; for your concern, I apprehend, is with the “Remarks” only, and not with the Writer, personally considered. You appear, however, not only to have attended pretty much to this investigation yourself, but to have been assisted by the counsels of others; and still you are at a loss to know “who or what” the Author is.

At first, you were “disposed to regard him as a “member of the established church”—but you were “unable to reconcile his conduct as such with that “propensity and zeal which he manifests in attacking “and discrediting, on all sides, the pastoral instructions of the Clergy”.—

Sir, you do me wrong. For the Pastoral Instructions of the great ‘Lights of the Church’ of England, I have the utmost respect and reverence. The only

only "pastoral instructions" that I have ever attacked, or wished to discredit,¹ are your own crude effusions, and the noisy Rant, and incoherent Talk, of Messieurs *Langdon* and *Beaver**.—PASTORAL INSTRUCTIONS, forsooth!

O rem ridiculam, Cato, et jocosam!

To these "Pastoral Instructions", I oppose, (you say) with triumph "arguments drawn from Socinian
"pens,

* The last-mentioned Divine has obliged the good people of *Yeovil* with a second Harangue^{||}, wherein he has laid before them a most notable discovery that he has lately made; which is neither more nor less than this;—That the DEVIL is not only the Author of the *French Revolution*, but of all the Murmuring and Discontent, which have prevailed in our own country!

Let no one question the truth of this Discovery. It is a clear case: for the Preacher reminds his Hearers, that both he and they actually saw 'the Demon of Fury and Discord wafted over' (in a Balloon, I suppose,) 'from the regions of bloodshed, anarchy, and every evil work, to these 'once happy abodes of peace, order, and prosperity': And, upon his arrival, the said Demon was as active as a *Frenchman*, 'in scattering his 'firebrands about'; insomuch that had it not been for 'the vigilance and 'wisdom of those whom Providence hath enabled to baffle his execrable 'devices, we had, ere now, been destroyed by the blasting of the breath 'of his mouth'.—A fearful vision this, no doubt! or (as Mr. B. expressed himself in his former Discourse,) 'A horrible Phænomenon!' hardly to be surpassed by any thing that *John Bunyan* ever saw, or dreamed that he saw.—But why, in such perilous circumstances, this worthy Pastor should leave his own Flocks exposed to the 'mischievous and horrid attempts of
'the

|| Entitled, *What is required of us in our National Capacity, in order to secure ourselves against the Attacks and Devices of SATAN, considered in A Sermon, preached at Yeovil, Somerset, on Wednesday, the 9th of March, 1796, being the day appointed for a General Fast.*

By GEORGE BEAVER, B. D. Rector of Trent in the County of Somerset, and West Stafford, cum Frome Billet, in the County of Dorset.

"pens, and seem as anxious in extolling the works
 "of the latter, as in depressing those of the former".
 —Now, Sir, what could any one, who had not perused the "Remarks", conclude from this invidious observation, but that I had been treating on some Theological subjects, and particularly on points in controversy between the advocates for the Creed of the Establishment, and it's oppugners; and that I had ranged myself on the side of the latter? And what must be his astonishment, when, on looking over the "Remarks" in question, he should not be able to discover the slightest mention of these, or any other Theological opinions, nor even the most distant reference or allusion to them?

I have, it is true, stated plain *matters of fact*, and have brought forward some opinions on *political* subjects, in the words of several eminent writers, with whose Creed as I had nothing to do, I did not concern

'the Dragon,—that old Serpent,—called SATAN and the DEVIL, which
 'deceiveth the whole world', and should hasten to the defence of the good
 people of *Yeovil*, we are not told; and it would be useless to conjecture.
 —It may be more to the purpose, to submit to Mr. B.'s serious consideration
 the following observation of a worthy Divine: 'God, by his Prophet
 declares, *I am the Lord, and there is none else, I form the light,*
 'and create darkness, I make peace and create evil, I the LORD do all
 'these things†.—None of the evils or calamities of human life are owing
 'to the Devil, or any other evil spiritual Being; but they are brought
 'about by the Providence of God himself, to teach mankind repentance
 'and reformation§.'—

† Isaiah xlv. 5, 6, 7.

§ See *The Sovereignty of the Divine Administration vindicated &c.*

By the Rev. THOMAS DIXON.
 London. 8vo. 1766.

cern myself.—But these writers, you say, are *Socinian* writers. It may be so. That is their business, not mine. I have no desire to act the part of an Inquisitor. To their own Master they stand or fall.

You, Sir, indeed, appear to be of a very different disposition; for you are ready enough to institute an inquiry into the faith of another, and though you have no means of becoming acquainted with his Creed, are not content to speak with doubt and hesitation, but peremptorily style him a *Socinian*, and express a pious wish for his conversion*. Such freedoms as these, Sir, are not, I believe, very common in the literary intercourse of persons who are strangers to each other; though I am sensible that they are not without precedent.

In the passage, with which I have adorned my Title page, JORTIN speaks, with becoming indignation, of the practice of treating antagonists as *Socinians*; and the same excellent person informs us, that “Archbishop Tillotson printed his Sermons on the “*Divinity of Christ*, to vindicate himself from the “charge of Socinianism: that is, from an accusation “entirely groundless. I have been told (he adds) “that Crellius, a Socinian,—and a descendant from “the more celebrated Crellius,—who used, when he “came over hither, to visit the Archbishop, and to “converse with him, justified him on this head, and “declared that Tillotson had often disputed with “him, in a friendly way, upon the subject of the “Trinity; and that he was the best reasoner, and “had

* Reflections &c. p. 32.

“ had the most to say for himself, of any adversary
 “ he had ever encountered.

“ But then, Tillotson had made some concessions
 “ concerning the Socinians, which never were, and
 “ never will be forgiven him; and hath broken an
 “ antient and fundamental rule of Theological con-
 “ troversy; *Allow not your adversary to have either com-
 “ mon sense, or common honesty.*

“ Here is the obnoxious passage:

“ And yet, to do right to the writers on that side,
 “ I must own, that generally they are a pattern of
 “ the fair way of disputing, and of debating matters
 “ of religion without heat and unseemly reflections
 “ upon their adversaries. — They generally argue
 “ matters with that temper and gravity, and with
 “ that freedom from passion and transport, which
 “ becomes a serious and weighty argument; and, for
 “ the most part, they reason closely, and clearly, with
 “ extraordinary guard and caution, with great dex-
 “ terity and decency, and yet with smartness and
 “ subtilty enough; with a very gentle heat, and few
 “ hard words: virtues to be praised, wherever they
 “ are found; yea even in an enemy, and very wor-
 “ thy of our imitation. In a word, they are the
 “ strongest managers of a weak cause, and which is
 “ ill founded at the bottom, that perhaps ever yet
 “ meddled with controversy; insomuch, that some
 “ of the Protestants, and the generality of the Popish
 “ writers, and even of the Jesuits themselves, who
 “ pretend to all the reason and subtilty in the world;
 “ are in comparison of them but mere scolds and
 “ bunglers.

‘ bunglers. Upon the whole matter, they have
 ‘ but this one great defect, that they want a good
 ‘ cause, and truth on their side; which if they had,
 ‘ they have reason, and wit, and temper enough to
 ‘ defend it†’.

But whatever may be the merit of the *Socinians*,
 as Writers, in *other* respects, you are very confident
 that they must “ write of *morality* only upon the *heathen*
 “ plan, and enforce it only from *their* topicks”.—
 Indeed, Sir?—And are you really serious in bring-
 ing

† Jortin’s *Philological, Critical, and Miscellaneous Tracts*. Vol. i.
 p. 367.

Dr. Jortin himself, *not being thought* ORTHODOX, ‘ is said to have been
 ‘ menaced by the High Church Bigots of his time with a legal prosecu-
 ‘ tion, for the famous and incomparable Preface to his *Remarks on Eccle-
 ‘ siastical History*; but this threat was rendered ineffectual by the mode-
 ‘ ration of the governors of the church at that period, and particularly
 ‘ of *Herring*, archbishop of Canterbury,—a prelate eminent for discern-
 ‘ ment, candour, and benignity’.—

BELSHAM’S *Memoirs of the Reign of George II.*

‘ Every age has had it’s *Sacheverell’s*, it’s *Hickes’s*, and it’s *Chenells’s*;
 ‘ who, with the bitterness of theological odium, sharpened by party ran-
 ‘ cour, have not scrupled to break the bonds of christian charity. *Hoadly*
 ‘ was called a Dissenter, *Chillingworth* a Socinian, and *Tillofsen* both So-
 ‘ cinian and Atheist; and all of them experienced this obloquy, from
 ‘ contemporary zealots, on account of the liberality of their sentiments,
 ‘ on account of their endeavouring to render Christianity more rational
 ‘ than it was in certain points generally esteemed to be. I had certainly
 ‘ rather submit to imputations, which even these great men could not
 ‘ avoid, than be celebrated as the mightiest champion of the church on
 ‘ the system of intolerance, or the most orthodox contender for the faith
 ‘ on the system of those who maintain, that our first reformers have left
 ‘ us no room for improvement in scriptural learning’.—

Bp. WATSON’S Charge delivered to the Clergy of the
 Diocese of Landaff, in June, 1795.—

ing forward this observation of *Felton*?—One should hardly have thought it credible, had you not assigned your reasons in support of this weighty charge.

“The love of God to mankind”, you say, “in
“condescending to take on him human flesh—the
“salvation of sinful creatures by the blood of a RE-
“DEEMER expiating sin on a cross—the horror of
“future punishments from their severity and eternal
“duration—rejecting (as the *Socinians* do) these af-
“fecting and awful motives to animate their Hearers
“to virtue, how is it possible but that they must
“write of morality only upon the heathen plan, and en-
“force it only from their topics”†?

I will tell you, Sir, not only how it is possible, but how it is done.

The *Socinians*, Sir, believe that “the Christian Religion is an heavenly doctrine, teaching the true way of attaining to eternal life.—That this way is obedience to God, agreeably to the precepts he hath given us by our Lord Jesus Christ, whom it pleased God to send into the world, to publish to us these glad tidings, nay to confirm, seal, and verify them.—And as Christ hath announced to us these counsels of God, so he confirmed what he thus revealed by numerous and most incontestable miracles, and sealed his doctrine with his own blood; willingly submitting, on this account, to a most cruel and ignominious death; having exemplified, in his own person and conduct, the way to eternal life, which we ought in the present state to follow. Being, moreover,

† Reflections &c. p. 3.

moreover, raised from the dead by God, that he should live for ever, he hath fully proved to us, that they who pursue this course, to whatever evils or perils they may be exposed, shall at length rise to that everlasting life, which God hath promised us by him. Especially as God, to lay the firmest foundation for our faith in this promise, hath not only raised Jesus Christ from the dead to an immortal existence, but hath also conferred on him all power in heaven and earth. This investiture with universal power, after Christ was taken up into heaven, in the sight of his beloved disciples, was proved by the wonderful works performed, and the heavenly gifts bestowed, in the name of Jesus Christ. And the consequence of this is, that God hath given to him authority and power to raise us from the dead, and to grant us immortality §."

Here, you see, Sir, are topicks, from which *Morality* may be most powerfully enforced; and from which, in fact, *St. Paul*|| and *Socinus* did enforce it: And they are topicks, which were utterly unknown to the *heathen* world.—How fortunate it was, that I happened to look into *FELTON*! It has afforded me an opportunity of setting you right, in an important point; and I hope it may tend to abate the acrimony of your zeal against *Socinians*, of whom you speak so freely, and appear to know so little.—At all events

§ See Dr. Toulmin's *Life of Socinus*. Ch. iii. Sect. ii.

|| See Acts xvii. 30, 31. 1 Titus ii. 11—14. and St. Paul's other Epistles, passim. E

events you must allow, that instead of its being *impossible* for them to “write of *morality* only upon the “*heathen* plan, and to enforce it only from *their* “topicks”, they actually do write of it, on the *Christian* plan, and enforce it from *Christian* topicks.

Ay, but say you, “they reject those affecting and “awful motives to animate their hearers to virtue,—“the love of God, in condescending to take on him “human flesh—the salvation of sinful creatures by “the blood of a REDEEMER expiating sin on a cross “—the horror of future punishments from their “verity and eternal duration.”

In all controversies, it is, I think, a rule recommended by Mr. *Locke*, to begin with defining our terms. And till I know what is meant by God’s “taking on him human flesh”, I can have nothing to say on that point.—In answer to the charge of rejecting the doctrine of “the salvation of sinful creatures by the blood of a REDEEMER expiating sin “on a cross”, the accused shall speak for themselves.

‘The *Unitarians** never denied that Jesus ‘Christ made himself a voluntary sacrifice, for the ‘expiation of the sins of mankind. They ever acknowledged

* This seems to be the proper Appellation of those Believers in *Christ*, whom Mr. Gardiner, in the plenitude of his Orthodoxy, is pleased to consider as *Heathens*; for, in a most extraordinary Note, p. 33. he speaks of ‘*exchanging Christianity for Socinianism!*’—To style them *Socinians* is invidious; and if it be not a calumnious, it is by no means a just denomination; for they neither agree with *Socinus*, in some of his most distinguishing tenets, nor do they acknowledge his authority.

‘knownedged, that the Lord Christ was an *expiatory*
‘*sacrifice for our sins*, as may be seen in the *Racovian*
‘Catechism†, in the Epistles of *Selichtingius* and of
‘the excellent *Ruarus*; as also in all our late prints
‘in the English tongue‡.’

Your third and last charge against the *Socinians* is,
that they “reject the eternal duration of future pu-
nishments.”—And truly, Sir, if they do, and if
they err in so doing, they err, at least, in good com-
pany; for, amongst others, the late Bishop *Newton*
I find, has done the same.

His Lordship examines the question, at some length,
and having stated the arguments on each side, (not
perhaps without some degree of confusion, and ap-
parent contradiction,) he is forced to give up the
eternity of future punishments, and to consider them
as temporary and expiatory. ‘The Letter of Scrip-
ture’ (says his Lordship) ‘may indeed sound forth
everlasting punishment, but the Spirit of Scripture
intimates the contrary§.’

And

+ The *Racovian Catechism* is still regarded as the Confession of Faith
of the whole Church of Unitarians abroad.—It was first published in 1609,
with a dedication to our King James I. There was a corrected edition
of it with notes, in 1684.

TOULMIN’S Life of Socinus. p. 258.

‡ Considerations on the Explications of the Doctrine of the Trinity.
Unitarian Tracts. Vol. iii.

§ Dissertation on the final State and Condition of Man.

Works. 8vo edit. Vol. vi. Dissert. 60.

With respect to the *Letter* of Scripture, of which his Lordship here
speaks, many pertinent observations may be seen, in a very judicious

And long before the publication of this good Pre-
late's Works, you may recollect, Sir, that the honest
and intrepid *Whiston* opened his *Dissertation on the*
Eternity of Hell Torments, in the following me-
morable manner:—

‘ It is now about forty years ago, that, in my
‘ small Discourse, intituled, *Reason and Philosophy*
‘ *no Enemies to Faith*, I declared my opinion against
‘ the *proper eternity* of the torments of hell. In my
‘ *Historical Memoirs of the Life of Dr. Clarke* also,
‘ written twenty-one years ago, I mentioned a small
‘ paper of mine, written about the year 1717, but not
‘ then nor since published; containing some reasons of
‘ that my opinion. Where I said withal, that I
‘ thought I might venture to add, upon the credit of
‘ what I had discovered of the opinions of Sir *Isaac*
‘ *Newton*, and Dr. *Clarke*, that they were both of the
‘ same sentiments of that matter.’ I also then went
farther, and declared, that ‘ I had many years thought
‘ that

Dissertation on Everlasting Punishment, in the third Volume of *The Miscellaneous Companions*; by WILLIAM MATTHEWS. 12mo. Bath.

The following Anecdote, relating to Bishop Newton's sentiments on
this subject, has lately appeared in a new Periodical Work, which is
expected to become a considerable acquisition to the literary world:—

‘ The Reverend *Thomas Broughton*, Vicar of *St. Mary Redcliffe, Bristol*,
‘ and Author of a Dictionary of all Religions, in Folio, had the honour
‘ of convincing the good Bishop of the weak foundation on which that
‘ merciless doctrine [of the eternal duration of future punishments] has
‘ been built; for this amiable Prelate made it his constant practice to pay
‘ frequent and familiar visits to all his Clergy, and endeared himself greatly
‘ to them’.—

The MONTHLY MAGAZINE, and BRITISH REGISTER.

No. I. Feb. 1796. p. 32.

‘ that the common opinion in this matter, if it were,
 ‘ for certain, a real part of Christianity, would be a
 ‘ more insuperable objection against it, than any or
 ‘ all the present objections of unbelievers put toge-
 ‘ ther. Since which first declaration of my opinion,
 ‘ Dr. Thomas Burnet’s Treatise, *De Statu Mortuorum et*
 ‘ *Resurgentium*, has been published; wherein that ex-
 ‘ cellent and good-natured Author has endeavoured to
 ‘ confute the *proper eternity* of hell torments; though
 ‘ without going to the bottom of that matter, and with-
 ‘ out producing the greatest part of the evidence he
 ‘ might have had both in scripture and antiquity on his
 ‘ side. He has also ventured to foretell, that in time this
 ‘ common notion will be as little believed as *Transub-*
 ‘ *stantiation* is at present. In which expectation I can-
 ‘ not but wish and hope he may not be mistaken ||.’

- I do not pretend, Sir, to any very intimate acquaint-
 ance with the sentiments of the *Socinians* on this sub-
 ject, but I am inclined to think, that if they do, as you
 say, “ reject the eternal duration of future punish-
 “ ments”, it is only this *proper eternity*, of which
 Mr. *Whiston* speaks; considering ‘ infinite punish-
 ‘ ment as a figurative image of sharp, of long, and in-
 ‘ expressible suffering.’

Before we quit this subject, there is a point of the
 utmost consequence, on which I beg leave to add a
 few observations.

By

|| *The Eternity of Hell Torments considered: or, A Collection of*
Texts of Scripture, and Testimonies of the Three first Centuries relating
to them. Together with Notes through the Whole, and Observations at
the End. By Will. Whiston, M. A.—London. 8vo. 1752.

By rejecting the eternal duration of future punishments, the *Socinians*, you tell us, reject “an affecting and awful motive to animate their hearers to virtue.”—Alas! Sir, “how the learned” (as you observe upon another occasion) “are found to differ!”

‘Punishment,’ says an eminent Writer, ‘how-
 ‘ever sharp and terrible, when used as a Corrective,
 ‘completely squares with human ideas of perfect be-
 ‘nevolence and perfect wisdom; but let those who
 ‘allow that these glorious attributes are inherent in
 ‘the Divine character, reconcile if they can, in a sa-
 ‘tisfactory manner, to such attributes, the inflicting
 ‘infinite, that is, eternal punishment on finite trans-
 ‘gressions.—The idea of such an eternity of tor-
 ‘ments as is contended for by some Religionists, in-
 ‘stead of serving as a wholesome Corrective to the
 ‘natural incentives to vice, fills the mind with a hor-
 ‘ror which obliges it to turn from it’s contemplation,
 ‘and is so repugnant to all the moral sentiments of
 ‘the species, that it either deprives men of their rea-
 ‘son, or leads those who are incapable of forming
 ‘any system of belief for themselves to conclude, that
 ‘they have been deluded with groundless terrors, and
 ‘even to reject all notions of a future state of retribu-
 ‘tion*.’

So you see, Sir, that, in the opinion of some, your “awful and animating motive to virtue” turns out to be neither more nor less than a dangerous incentive

* See A Treatise on the Immutability of Moral Truth, By *Catharine Macaulay Graham*.—London. 8vo. 1783.

centive to vice. For (as a judicious and benevolent Author, before referred to, well observes,) ‘ *Infidelity* is not confined, as some people seem to think, to the more learned speculatists in divinity and science. It is found among the illiterate; and though they have not philosophy enough to reason themselves into confusion about *matter* and *spirit*, and get into difficulties about the *source of volition*, or *eternal power*, they are *very commonly* Infidels respecting the doctrine now before us: *Endless* duration of torment strikes their rational minds as too monstrous to be true; and finding themselves called on by Priests, and by *erroneous interpretations of the Bible*, to believe it, they revolt from the idea, or perhaps ridicule it; and hence, I fear, too often learn a kind of contempt for things spiritual. So far, in my opinion, is the doctrine, which you wish to contend for, from having a general good effect, that it seems to be in itself a frequent cause of weakening the interests of religion.

‘ Would men confine themselves, in exhorting by punishment, to the principle of *continual* misery, for a season, always awfully and divinely proportioned to the *degree* of sin and transgression; would they earnestly teach that such a punishment is not what the Supreme Being wills to inflict; but that there is a necessity in the nature of the thing, for our suffering the penalty of sin, in order that we may be made free,—the long painful purification, in order that we may be *made* pure, and be fitted, through punishment, if we will not fit ourselves through

‘ obedience,

‘ obedience, for the good and virtuous society of angels; (all which is the true Scripture faith:) we might hope to see a rational and effectual impression often made; and the authority and goodness of GOD more generally acknowledged. But this is not enough for the zeal and wisdom of man; and from thence much *mischief* ensues †’.

The nature of this mischief we have already seen, in one instance; and the learned and pious *Whiston* points out several other evils springing from the same source; for an account of which I refer to his *Treatise*.——

So much, Sir, for one of those “ awful and affecting motives to virtue”, which, you tell us, the *Soci-nians* reject; and the rejection of which we now find to be by no means peculiar to the followers of *Socinus*.

*Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta!*

Should any apology be thought necessary for the length of the Extracts, which I have introduced, a sufficient one may, I trust, be found in the great importance of the subject; which, it has been justly observed, is ‘ of infinite moment to the happiness of many serious people †’.

And I am not without hopes that this small Publication may throw these weighty and judicious reflections on the point in the way of some, who might not otherwise have had an opportunity of seeing them; and that it may lead others to a diligent perusal of the works from which

I have

† W. Matthews’s Dissertation &c.

‡ W. Matthews’s Dissertation &c.

I have taken them.—It was with a similar hope and expectation, that, in my Remarks on your Discourses, I introduced what you are pleased to style “a pomp of quotations”. I wish it may have answered the end I proposed.—

Let us now turn from these deep and awful speculations to matters of a lighter import.

It has been my good fortune, Sir, to introduce you to an acquaintance with the sentiments of Dr. *Gregory* concerning the Eloquence of the *French* Pulpit; and you have found that his opinion tends to undermine a position laid down by Dr. *Blair*, on the same subject, which, though long on record, did not appear to you to have been controverted. And the opposition of opinion between these learned and ingenious Authors is so pointed and strong, that to reconcile them appears impracticable. You have therefore been compelled to exercise your own judgment, and to enter upon an investigation of the subject §. This investigation I have read with as much pleasure as I could expect to find in the perusal of *Reflections* on a matter, in which I do not feel myself greatly interested. Your observations appear to me to be very ingenious; and they have almost tempted me to renew my acquaintance with the *French* Preachers; from whom I must confess that I parted long ago, with the same sentiments, and the same disgust, which Dr. *Gregory* has so well expressed. And indeed when I see the places which the Volumes of *Bourdaloüe*,
F *Massillon*,

Massillon, and others, once occupied on my shelves, supplied with the Sermons of *Clarke*, *Secker*, *Sherlock*, *Jortin*, *Porteus*, and their illustrious Compeers, I do not regret the exchange ||.

But whatever may be the respective merits of the *English* and *French* Divines, as Preachers, I scruple not, Sir, to observe, that on a more mature consideration of the point in debate, it appears to me, that neither my objections, nor your defence, affect the true state of the question. Your original proposition, or rather, the position of *Dr. Blair* may, I think, be well-founded,

|| To *Jortin's* Sermons the following just praise has been given by a very ingenious and celebrated Writer:—‘ A florid Declamation, embellished with rhetorical figures, and animated with pathetick description, may indeed amuse the fancy, and raise a transient emotion in the heart, but rational discourse alone can convince the understanding, and reform the conduct. - - - The Sermons of *Dr. Jortin* were designed by their Author as a legacy to mankind. To enlarge on their value, would only be to echo back the public voice. Good sense and sound morality appear in them, not indeed dressed out in the meretricious ornaments of a florid style, but in all the manly force, and simple graces, of natural eloquence*. The same caprice, which raises to reputation those trifling Discourses which have nothing to recommend them but a prettiness of fancy, will again consign them to oblivion: but the Sermons of *Dr. Jortin* will continue to be read with pleasure and edification as long as human nature shall continue to be endowed with the faculties of reason and discernment’.

KNOX's Essays.

* ‘ Natural Eloquence cannot be denied an entrance into the Pulpit: but were artificial scholastic eloquence essential to a good sermon, either the people would have very few sermons, or the preacher would have such intolerable difficulties in composing his discourses, that *all the other parts of his office would lie neglected*; and, after all, very little benefit would be derived from his labours’.—

ROBINSON's Notes on *Claude's* Essay on the Composition of a Sermon.

well-founded, and remain in full force, whatever be the real character of those *French* Sermons, which have issued from the press. But as you are now pleased to vary the question in some degree, by proposing to "ascertain in which Country, *England*, or "*France*, Pulpit Eloquence has hitherto approached "nearest to perfection†"; and as you observe that "the eloquence of the pulpit is a topic which you "have much at heart, and on which you are anxious "to profit by every information, let it come from "what quarter, or in whatever shape it may‡", I will take the liberty of mentioning, that, with respect to the comparative merit of the *English* and *French* Preachers, the late Bishop *Newton* thus expresses himself:—"Of the excellency of the *English* Sermons there is no need to say any thing. They are 'allowed by Foreigners themselves to be superior to 'those of all other nations. And indeed of some of 'them it is no more than justice to say, that they are 'not only the most complete treatises of morality 'and divinity, but also the most perfect pieces of 'oratory, and standards of good stile and fine writing§'.

The candid and judicious Dr. *Doddridge* delivers his sentiments on the subject, in the following terms:—"As for the *French* Sermons, they are, as far as 'I can judge of them, very much inferior to those 'of our *English* divines. *Bourdaloüe's*, though much
F 2 'regarded,

† Reflections &c. p. 43.

‡ P. 14.

§ Bp. *Newton's* Works. Vol. iv. p. 225. 8vo. Edit.

‘regarded, appear to me little better than empty harangues. *Cheminais*’ are many of them very good; but I never met with any of them that are to be compared with those of Mr. *Superville*, the Protestant Divine at *Rotterdam*. He especially excels in the beauty of his imagery, description, and similes, and some of the most pathetic expostulations I ever saw. In short, I believe he is perfectly to your taste; only there is one thing which will disappoint you as much as it did me, which is, that many of his arguments are very inconclusive, though generally as good as high Calvinism will bear ||’.

With respect to the Eloquence of the Pulpit, in general, the following Remark of Archbishop *Secker* must, I think, be allowed to have been drawn from a perfect insight into the English character:—‘Our nation’, says his Grace, ‘is more disposed than most others, to approve a temperate manner of speaking. Every thing which can be called *Oratory* is

|| Doddridge’s Letters.

By the way, if high Calvinism will bear only *very inconclusive arguments*, it should seem that there can be no great difficulty in refuting that Treatise of Mr. *Fuller*, which Mr. G. tells us, (in a Note, p. 33.) ‘demands a Reply’; and for which Reply he is so very solicitous, as to observe, that ‘it is *incumbent* on Dr. *Priestley* or some of his friends to reply to Mr. *Fuller*’s arguments’;—arguments not only ‘ingenious and solid’, but ‘almost all *ad doctrinam*!’

It is with pleasure I take this opportunity of informing Mr. G. that Dr. *Priestley*’s friends are not all so fully employed in making ‘unwary dupes, or miserable apostates’, but that a Reply to Mr. *Fuller* may shortly be expected from one of them; who will engage in the work, not from so low a motive as that of ‘humbling an antagonist’, but from a pure desire to serve the cause of Truth.

'is apt to be deemed *Affectation*; and if it goes a 'great length, raises contempt and ridicule*'.—And, consistently with this remark of the Archbishop, the incomparable JORTIN observes, concerning that Spirit, of which you wish a greater portion infused into the Sermons of Dr. Blair, and which, you tell us, "is emphatically called *Unction*†", that what the French call *Unction*, the English call *Canting*.

What wonder, then, if, with your partiality for this Spirit, you pronounce the Mode of Preaching in this country to be "dull, lifeless, and phlegmatick?"—It must be confessed, however, that you confine your censure to the Clergy of the Establishment; and you remind your Reverend Brethren, that to their "negligent or ungraceful delivery have been "imputed the great decay of true religion and the "rapid increase of *Sectarists*, particularly the Methodist‡". And is it You, Sir, that presume to reprove another for wishing to "discredit the Pastoral "Instructions of the Clergy?"

Before we quit this Topick, permit me to observe, that the ingenious Writer, from whom I selected what you style "an eloquent *Morceau*", was not produced in support of "the dull, lifeless, phlegmatick "mode of preaching in this country". I knew not that the English Pulpit deserved so harsh a character; and indeed you are forced to restrict the censure, and (as I before observed) to confine it to the Pulpits of
the

* Charges to the Clergy.

† Reflections &c. p. 59.

‡ P. 56.

the Establishment. For you expressly allow, in favour of *Seſtariffs*, and particularly of the *Methodiſts*, that “ they inculcate their doctrines with ſo much “ zeal, they are ſo importunate in their addreſſes, “ they appear ſo ſincerely intereſted in what they ſay, “ that the populace cannot reſiſt the force of their “ impreſſions. They become converts to *the efficacious and perſuaſive manner* in which their doctrines “ are delivered § ”.

Far be it from Me to detract from this their juſt praiſe! || And what wonder is it, that the eloquent
French

§ Reflections &c. p. 56.

|| On the ſubject of the *Methodiſts*, let us hear the excellent Dr. *Hartley* :—“ There are great complaints of the irregularities of the *Methodiſts*, and, I believe, not without reaſon*. The ſureſt means to “ check theſe irregularities is, for the Clergy to learn from the *Methodiſts* “ what is good in them, to adopt their zeal, and concern for loſt ſouls : “ This would ſoon unite all that are truly good amongſt the *Methodiſts* “ to the Clergy, and diſarm ſuch as are otherwiſe. And if the *Methodiſts* “ will hearken to one, who means ſincerely well to all parties, let me “ intreat them to reverence their ſuperiors, to avoid ſpiritual ſelfiſhneſs, “ and zeal for particular phraſes and tenets, and not to ſow diviſions in “ pariſhes and families, but to be Peace-makers, as they hope to be called “ the Children of God’.

Observations on Man &c. Conclusion.

* This was publiſhed in the year 1749. Since that time, the cauſes of theſe complaints have been, I apprehend, in a great meaſure, removed. Thanks to the indefatigable exertions, and wiſe regulations of that wonderful man, JOHN WESLEY; to whoſe memory I will ſnatch this unexpected opportunity of offering my humble tribute of praiſe and admiration. And I cannot do it better than in the words of the late ingenious and celebrated Mr. *Badcock*, who, in the life-time of Mr. *Wesley*, thus expreſſed himſelf :—“ I need not expatiate on the abilities of this ſingular “ man. They are certainly wonderful! And in ſpite of cenſure, I believe he is an honeſt man. The jealouſy of the Tabernacle hath joined “ with

French Writer, to whom I referred, should prefer 'the blunt Missionary' to the fine Preacher of the Establishment? It is as if he had said, I prefer honest *George Whitfield* to the canting Dr. *Dodd*.*—

From the Eloquence of the Pulpit we now come, Sir, to the Eloquence of calling Names.

In the Thirty-second page of your "Reflections", you expressly style me a *Socinian*. Little therefore did I expect to find, in a subsequent page, this grave remark;—"He is, I conclude, of the clerical order of one kind or other, though I cannot think him *ORTHODOX*".—An *Orthodox* *SOCINIAN*!! Why, Sir, (to use the language of *Warburton*) 'Tis a prodigy that deserves an expiation'.

Whether I am *Orthodox*, or not, is a question for those to consider, who can amuse themselves with such inquiries. At the same time, I would just beg leave to observe, that, according to a remark of the late Bishop *Newton*, Orthodoxy itself seems to be a matter of no great consequence; the distinction being so arbitrary and local, that (as his Lordship tells us) 'what is magnified as Orthodoxy on one side of a
' sea,

' with the zeal of a *bigber* house to detract from the purity of his character; but the arrow that flew in darkness only recoiled on those who sent it. Bishop *Warburton* denominated him, in a vein of mingled satire and irony, a *transcendant* man; but Posterity, may, perhaps, apply the epithet to him *without a jest*'.—

See the Gentleman's Magazine
for April, 1784.

* 'All *Whitfield's* works exhibit the character of a man possessing few ideas, but of extraordinary energy of character, and of an honest heart'.—
DYER'S Memoirs of Robinson.

‘ sea, or mountain, is persecuted as Heresy, on the
‘ other’.

But you, Sir, have undertaken the hopeful task of proving that I am not Orthodox. Let us observe how you manage the argument.—“ In addition”, say you, “ to the proof of this already hinted at of
“ his founding the praises and extolling the merits of
“ Socinians, see with what *sang froid* and indifference,
“ or rather with what exultation he speaks of the fall
“ of establishments—page 9—and with what disre-
“ spect and insolence he treats two eminent and
“ learned characters on the EPISCOPAL bench—page
“ 26”.—A singular sort of logick this, it must be confessed! Something like *Warburton’s* ‘ round
‘ about way of demonstration†’.

For my part, Sir, I see nothing of exultation in what I have said concerning Establishments. I simply observe, that Establishments may fall; and that if they should, Christianity would not be buried under their ruins. And if this offends your Orthodox spirit, how would you have acted towards the Writer, who has thus expressed himself on the same subject?—‘ What I mean by an Established Faith,
‘ you will, no doubt, be anxious to know. - - - -
‘ What little School Divinity I ever learned, I have
‘ now happily forgot, and so am no competent judge
‘ of the matter. I could easily say what it is not.
‘ It was established to avoid diversity of opinions in
‘ religion. Divine Establishment! that would put
‘ out

† See *Lowth’s Letter to Warburton*, p. 16.

'out mens eyes, and lay their understandings in
'chains! that for fear of striking out heat, would
'deprive us of light, and perpetuate the reign of
'dullness and darkness†'.

As to the Charge of "disrespect and insolence", all that I shall say is this;—If a man transgresses the laws of liberal controversy, and especially if he is guilty of any disingenuous artifice, in conducting his argument, it is not his sitting on the Episcopal bench, or on any other bench, that ought to exempt him from reproof. By all means let him be paid that which he deserves. And indeed the higher the station of such an offender, the more severe should his chastisement be. The characters in question, therefore, richly merited, not only the gentle reprehension of the *Cambridge* Professor, but the flagellations of Mr. *Wakefield*, who modestly styles himself 'a beadle in the court of controversy', and who, it must be confessed, knows how to execute the duties of his office, in the most effectual manner§.

One Charge more remains to be considered; and I shall reply to it, in the words of the famous WILLIAM

G

PENN,

† A Sermon preached Nov. 5, 1755.

§ 'Think of the luxury of my ideas', (says Mr. W. addressing himself to Bishop *Horsley*,) 'on perceiving that my Critical Whip had reached
'your sensations through that *thick* and *callous* hide||'.—

See an Address to the Right Rev. Dr. Samuel Horsley, on the Subject of an Apology for the Liturgy and Clergy of the Church of England.

By GILBERT WAKEFIELD. 8vo. 1790.

¶ *Cerio supra omnes comicos servos crasso et ad plagas exercitato.*

Bent. in Horat.

PENN, who had occasion to answer a similar accusation: 'As for my being a *Socinian*, I must confess 'I have read of one *Socinus* of (that they call) a 'noble family of *Sienna* in *Italy*, who about the year '1574, being a young man*, voluntarily did abandon 'the glories, pleasures, and honours of the great 'Duke of Tuscany's Court, at *Florence*, (that noted 'place for all worldly delicacies) and became a perpetual exile for his conscience; whose parts, wisdom, 'gravity, and just behaviour made him the most famous with the *Polonian* and *Transilvanian* churches; 'but I was never baptized into his name†'.

Our

* *Socinus* was in the thirty-fifth year of his age, when he left his native country. He was (as Dr. *Priestley* justly observes) a man who 'loved the Gospel, and who suffered more for his adherence to it, than 'most others of the Reformers'.—Little, I presume, did the worthy Doctor apprehend, when he made this observation, that he himself should be compelled, in the decline of life, to seek, in a distant land, an asylum from the blind rage of Sacerdotal Persecution, and add another venerable name to the long list of illustrious Victims. But, to the eternal disgrace of his country, this has happened!—

I Decus, i, nostrum: melioribus utere fatis.

† In like manner, to the Charge of being an *Hutchinsonian*, a name so invidiously applied, as a Sectarian Appellation, to himself and other readers of *Hutchinson's* writings, the late Bishop *Horne* very properly replied, that, 'as *Christians* they acknowledge no *Master* but one, that 'is *Christ*'.—'Is it not a hard thing', adds his Lordship, 'that when 'a Clergyman only preaches the doctrines and enforces the duties of 'Christianity from the Scriptures, his character shall be blasted, and 'himself rendered odious by the force of a Name, which, in such cases, 'always signifies what the imposers please to mean, and the people to 'hate. There are many Names of this kind now in vogue'.—

There seems, indeed, to be no end to this paltry practice of calling Names. 'It is but too much a custom', says the same worthy Prelate, 'to

Our Correspondence is drawing to an end; but before I close it, you will expect a word or two concerning the celebrated *Robert Robinson*; and I must not forget to thank you for your *condescension*.

With respect to Mr. *Robinson*, "there are two points", you observe, "on which it would be to the purpose, to give some satisfaction. In the first place, was he as forcible and persuasive in his eloquence after his conversion to *Socinianism* as before, and did he after this event acquire or continue to enjoy the admiration and esteem of the great characters alluded to? Secondly, what sentiments did he entertain of his conversion, as it is called, in his dying moments †?"

On these points, Sir, the *Memoirs of the Life and Writings of this extraordinary man*, with which the ingenious and learned Mr. *Dyer* has obliged the publick, will give you the best information. And on a careful perusal of them, you will perhaps find that you expressed yourself too strongly, when you spoke of Mr. *Robinson's* "*Conversion to Socinianism*".

That, for some years before his death, a considerable change had taken place in his mind, on Theological tenets, his Biographer allows; but 'the process of his mind, in it's successive changes of religious sentiments', (he adds) 'as it would be

G 2

' impossible

'to give ill names to those who differ from us in opinion. Dr. *Hammond* mentions, as a humorous instance of it, that when a Dutchman's horse does not go as he would have him, he in great rage calls him an *Arminian*.'

See JONES's *Life of Bishop Horne*,

‡ *Reflections &c.* p. 32. Note.

‘ impossible to discover, it would be unnecessary to pursue’.—Mr. *Dyer* is likewise of opinion, that, in the latter period of his life, Mr. *Robinson’s* connection with Mr. *Frend*, of Cambridge, and with other eminent Unitarians, ‘ tended probably to confirm his conviction, and to incline him to adopt a more decided tone, as to doctrines, in his public discourses; though he remained, to the last, rather a friend to liberty, than to precision of religious sentiment, or to strict theological language.—That he possessed some sentiments in common with Unitarians, appears’, (he adds) ‘ from his last publication; but the truth is, he could not be tied down to creeds of any kind, and the limits of his faith cannot be ascertained.—It seems a part less liable to ambiguity, and less subject to contradiction’, (concludes his Biographer,) ‘ to consider him at the close of life, as a Man of Literature, than as a Divine§’.

And this, Sir, will lead to the proper answer to your inquiry, whether he was “ as forcible and persuasive in his eloquence, after his” (supposed) “ conversion to ~~Socinianism~~ *Socinianism* as before?”—In the latter years of his life, he was so absorbed in literary pursuits, that his oratorical talents were not so frequently exerted in the pulpit as they had formerly been.—‘ We are now rarely to look for Robinson’ (says his Biographer) ‘ at Ordinations || and Associations, holding

§ *Dyer’s Memoirs.*

|| ‘ His talents for preaching Ordination Sermons had been much admired. In Cambridgeshire, and some neighbouring counties, scarcely a single

' holding in raptures religious assemblies, or solving
 ' cases of conscience, and settling differences in
 ' churches; seldom to find him even engaged in
 ' what he most delighted, familiar lectures among
 ' his poor villagers. We must not, however, infer
 ' that his preaching was generally unacceptable: by
 ' no means: many of his Calvinistic friends were
 ' still proud of his services, and cordially attached to
 ' the Preacher: and among dissenters more remote
 ' from orthodoxy, but distinguished for their benig-
 ' nity, he obtained a new set of admirers.—With
 ' his congregation at Cambridge, he still continued
 ' his ministerial labours; by them his decreasing
 ' popularity as a public instructor among many of the
 ' *Calvinist* churches was easily dispensed with: ' he
 ' was, they said, the minister of our choice, and still
 ' is of our esteem'. ' Among the more valuable part
 ' of this society he was admired to the last; and if he
 ' was less attended to by some former disciples, he
 ' obtained a more extensive reputation, and gained a
 ' more general esteem.—The truth is, he was now
 ' entering upon a large field of enquiry, and it be-
 ' came necessary for him to be a recluse'*.

In

* a single minister was settled, or a place of worship opened for several
 ' years, at which Robinson's presence was not solicited, either to preside,
 ' to preach, or, at least, to assist in the religious solemnities'.

Memoirs, p. 252.

* He was making collections for his *History of Baptism*; a Work,
 which he had been invited to write, by a Committee of Baptist Ministers,
 in London; and which, as Mr. Dyer observes, ' is one of the most cla-
 ' borate of his writings.—It is allowedly the most learned of any history
 ' extant

In this situation, “he continued to enjoy the admiration and esteem of the great characters alluded to”; who were always ready to exert themselves in his favour. ‘Through their kindness, he not only obtained free access to that invaluable treasure of literature contained in the public library of the university of Cambridge, but the liberty of having any

extant on the subject; it abounds with entertainment, as well as instruction, and, on some points, takes a course of enquiry, which, if it has been pursued at all by other writers, has not been pursued with equal success.—To those who examine this Performance, it will be found to contain many curious researches into antiquity, ingenious illustrations of Scripture, several articles in a high degree entertaining, and the noblest principles of moderation and liberty. It is also allowed to be the completest Defence of the Opinion of the Baptists, and to contain much curious matter not formed into argument before, for Adult Baptism.—It was originally intended as an Introduction to a larger Work, which has since appeared under the title of “Ecclesiastical Researches”, but which was not published till after his death; and which is a valuable Supplement to the History of Baptism.—Notwithstanding some blemishes’, (says Mr. *Dyer*) ‘I have not the shadow of a doubt, that it affords more original information, by far, on many topics, than any Ecclesiastical history, in our language’.—

‘These were our Author’s two favourite Works, and to the severe application, with which he engaged in them, he fell an untimely sacrifice. —His historical enquiries were directed to a review of persons, and to the investigation of facts, dispersed among different nations, disputed by contending ecclesiastics, involved in labyrinths uncommonly intricate, and, by many, reckoned not worth the trouble of unravelling. In some cases he had no guides; and in others, not satisfied with the ordinary conductors, he found it expedient to consult guides more original, and better informed. He thought it necessary to learn the Italian, the Spanish, the Portuguese, the German, with other languages. The memorials of remote antiquity, and the volumes of polite literature, that he had not only cursorily perused, but minutely examined, and accurately digested, might surprise not only superficial readers, but elaborate enquirers’.—

DYER’S Memoirs &c.

' any books conveyed to his house that he wished;
' which much facilitated his literary inquiries, and en-
' abled him to complete his two elaborate histories †'.

Your other question, "What sentiments did he
"entertain of ~~his~~ conversion, as it is called, in his
"dying moments?" had you recollected the circum-
stances of his death, you would not have asked ‡.

Neither

† Memoirs &c.

None have a title to the advantages of the public library but Academics, and Mr. R. always felt with respect, and acknowledged with gratitude, his obligations to those men of enlarged minds, and benevolent hearts, who procured him this great advantage. 'I have access to the
' university library', says he, in a letter to one of his friends, 'and I am
' the only one of our brethren who can come at one of the national repositories, where books on all subjects, and of every price, are to be inspected. I have had loads, and loads more I must have, if I finish the
' plan I have laid out'. —

‡ These circumstances were, in part, related in those "Funeral Eulogies", to which I referred Mr. G. and which, if we may judge from some of his expressions, he did not disdain to read. They are more fully recorded by Mr. Dyer, who informs us, that Mr. Robinson, 'having been
' for some time in a declining and dejected state, it was hoped by his family, that a journey to *Birmingham*, and an interview with Dr. *Priestley*,
' which he had long desired, would have proved beneficial to his health and spirits. The physician approved the intended journey, though, on
' account of the present languor of his patient, he wished it to be deferred.
' On Wednesday, June 2, 1790, he set off from Chesterton, and travelling
' by slow stages, in an open chaise, on Saturday evening he arrived at
' Birmingham.—It does not appear, that he entertained any apprehension
' of his approaching dissolution, when at *Birmingham*, though he felt himself a different man from former times; for to one introduced to him, he
' addressed himself in this singular manner, "You are only come to see the
' shadow of *Robert Robinson*". Notwithstanding, he ventured to preach
' twice on the Sunday.—On the Monday evening he was seized with great
' difficulty of breathing, a complaint with which he had some time been
' troubled;

Neither can I altogether agree with you in thinking
 " it is a death-bed that is to decide on the wisdom and
 " sincerity of a conversion". This, I imagine, must
 depend, in a great measure, on the nature of the
 disease, under which the patient languishes. With
 spirits

* troubled; but on Tuesday he diverted the company with his usual viva-
 * city, and appeared not to think himself in danger: at night he ate his
 * supper with a good appetite, and retired to rest without the least com-
 * plaint. Of death *Robinson* was not afraid: but the act of parting
 * with his family and friends always appeared to him very distressing, be-
 * cause afflictive to such as were left behind. Hence it was, that he
 * often expressed a wish to die " softly, suddenly, and alone". On Wed-
 * nesday morning he was found dead in his bed: and as the clothes were
 * not the least discomposed, nor his features distorted, it is probable, that
 * this great and amiable man expired exactly as he wished.

* He died at Showell-Green, near *Birmingham*, in the house of *Wil-*
 * *liam Russell*, the respected friend of Dr. *Priestley*, at the age of fifty-
 * four years, and eight months, and was interred by that worthy man,
 * in the Dissenters' burying ground, at *Birmingham*, with every token of
 * affectionate respect; and in that pulpit, from which but a week before
 * he addressed a numerous congregation, Dr. *Priestley* preached his fu-
 * neral sermon.—It is the usual practice to treasure up in the memory
 * the dying words of eminent persons, as testimonies to their last senti-
 * ments, or future expectations. But, in the present instance, the reader
 * must pursue his own reflections. - - - From his whole appearance a
 * considerable time before his death, the presumption is, that he fell
 * asleep like a sickly child, that sighed for repose'.——

Thus died *Robert Robinson*, ' a man of playful wit, of luxuriant ima-
 * gination, of elaborate investigation, of eloquence that led captive admir-
 * ing congregations, and of a benevolence that sighed for a wide-extended
 * sphere; as a Teacher of Religion, an Unique!'—a man (as it has been
 * lately remarked) ' too contemptuously treated by Mr. *Gardiner*; and
 * whose translation of *CLAUDE's Treatise on the Composition of a Sermon*,
 * with Notes, Mr. G'. (as the same Critick observes) ' would probably
 * peruse with pleasure, if he could for a moment forget that Mr. R. com-
 * mitted the unpardonable sin of becoming a *Socinian*'.——

See Analytical Review, February, 1796.

spirits depressed, and faculties impaired and confused, a man seems not in a proper condition to recollect his conduct, or to decide on the past or present state of his mind §.

I must now, Sir, bid you adieu; but not till I have made my acknowledgments for your wonderful *condescension*.

Without doubt, Sir, it was very kind, and very condescending in you, to inform a poor "orthographical caviller, that when the vowel *u* takes the "sound of a semi-consonant, the euphonic article "should be *a* and not *an*; thus it is as well to say "*an year*, or, *an youth*, as *an union* ||". I heartily

H

thank

§ Very just and apposite, in my opinion, are the following sentiments, which the eloquent *Rousseau* makes his dying *Julia* utter, in her inimitable Address to her Pastor:—'Voilà, Monsieur, ce que j'avois d'essenciel 'à vous dire sur les sentiments que j'ai professés. Sur tout le reste mon 'état présent vous répond pour moi. Distraite par le mal, livrée au délire 'de la fièvre, est-il tems d'essayer de raisonner mieux que je n'ai fait 'jouissant d'un entendement aussi sain que je l'ai reçu? Si je me suis 'trompée alors, me tromperois-je moins aujourd'hui, & dans l'abatte- 'ment où je suis dépend-il de moi de croire autre chose que ce que j'ai 'cru étant en santé? C'est la raison qui décide du sentiment qu'on pré- 'fere, & la mienne ayant perdu ses meilleures fonctions, quelle autorité 'peut donner ce qui m'en reste aux opinions que j'adopterois sans elle? 'Que me reste-t-il donc désormais à faire? C'est de m'en rapporter à ce 'que j'ai cru ci-devant: car la droiture d'intention est la même, & j'ai 'le jugement de moins'.——

La Nouvelle Heloïse.

Tome iv. Lettre 22.

|| Reflections &c. p. 15. Note.

But why *orthographical* caviller? Apparently, because Mr. G. did not attend to the meaning of the word. I have had nothing to say to his *orthography*.—Writers, before they undertake to censure others, should at least endeavour to be correct themselves.

thank you for the information; but, to confess the truth, as I did not find myself greatly enlightened by your account of *semi-consonants*, I was fain to have recourse to what (with submission) I esteem a better guide; and that is *LOWTH's Introduction to English Grammar*; a work, which a late Writer wishes every 'man, accustomed to develope his thoughts to the public', would study; and in which I find it observed by the learned Author, that 'the article *a* becomes *an* before a vowel, *y* and *w* excepted':—And he adds, in a Note, that 'the pronunciation of *y*, or *w*, 'as part of a diphthong at the beginning of a word, 'requires such an effort in the conformation of the 'parts of the mouth, as does not easily admit of 'the article *an* before them. In other cases, the 'article *an* in a manner coalesces with the vowel 'which it precedes'. The observation appears to be just: and if so, it cannot be "as well to say "an Youth, as an Union".—I could mention other authorities; but I forbear; presuming that every impartial and competent judge would be ready to exclaim,

Utitur in re non dubiâ testibus non necessariis.

I am, Sir,

Your most humble Servant,

The Author of the Remarks.

March, 1796.



ERRATUM.

NOTE OMITTED.

P. 47. the blunt Missionary.] The celebrated Abbé *Maury*, in his "Principles of Eloquence", (sect. 18.) treats of the Oratory of these blunt Missionaries'.—'If', says he, 'there be extant among us any traces of this ancient and energetic eloquence', [the Eloquence of the *Roman Orator*,] which is 'nothing else than the original voice of nature, it is among the *Missionaries*, and in the country, where we must seek for examples. There, some Apostolic men, endowed with a vigorous and bold imagination, know no other success than Conversions, no other applauses than Tears. Often devoid of taste, they descend, I confess, to burlesque details; but they forcibly strike the senses; their threatenings impress terror; the people listen to them with profit; many among them have sublime strokes; and an Orator doth not hear them without advantage, when he is skilled in observing the important effects of this art.

M. *Bridaine*, the man, who, in the present age, is the most justly celebrated in this way, was born with a popular eloquence, abounding with metaphorical and striking expressions; and no one ever possessed, in a higher degree, the rare talent of arresting the attention of an assembled multitude.—He had so fine a voice, as to render credible all the wonders which history relates of the declamation of the ancients, for he was as easily heard by ten thousand people in the open fields, as if he had spoken under the most resounding arch'.——

The Abbé proceeds to give some specimens of M. *Bridaine's* eloquence, and observes, that 'his thundering voice added a new energy to it; and the auditory, familiarized to his language and ideas, appeared in dismay before him. The profound silence which reigned in the congregation, especially when he preached until the approach of night, was interrupted from time to time, and in a manner very perceptible, by the long and mournful sighs, which proceeded, all at once, from every corner of the church, where he was speaking.

'Orators', (exclaims M. *Maury*), 'ye who are wholly engrossed about your own reputation, fall at the feet of this Apostolic Man, and learn from a Missionary, wherein true eloquence consists.—The People! the People! they are the principal, and perhaps, the best judges of your talents!'

The English Translator very justly remarks, that the description and character given by M. *Maury* to *Bridaine* bears, in various respects, a considerable resemblance to *Whitfield*.

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